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Franciscan



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COVER PICTURE: St. Elizabeth of Hungary, patroness of the Third Order Secular of St. Francis, clothed the naked and received from St. Francis himself his own mantle as a reward. She is the finest example of a truly Catholic social worker: she saw Christ plainly in the poor and her faith penetrated the facade of human features and foibles to the Face of Christ in the least of His brethren. Married at an early age to Louis, Langrave of Thuringia, she was widowed early also when Louis was killed in a Crusade to the Holy Land in 1227. Ousted from her realm by her jealous in-laws, Elizabeth took refuge in poverty and contentment in charity. Later, even Emperor Frederick II asked her hand in marriage, but was refused. Tutored under the pious but tough Friar Conrad, Elizabeth rose to heights of holiness. Pope Leo XIII placed all charitable organizations of women under her patronage.

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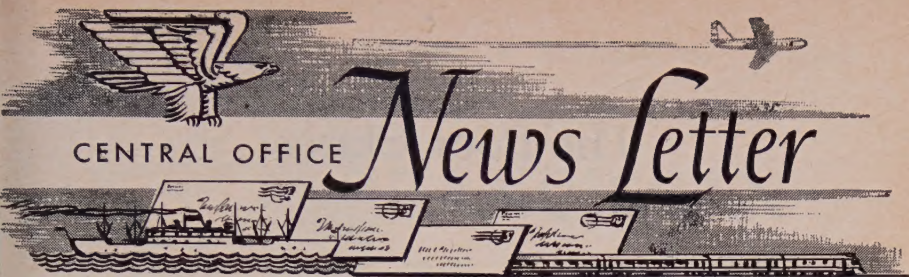
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OUR AUDIO-VISUAL APOSTOLATE

Within the past year seventy-five thousand dollars worth of filmstrips were loaned to subscribers of our Audio-Visual Apostolate with headquarters at 15920 Grand River Avenue, Detroit 27, Michigan. Mr. Leo Leddy, the director, also reported that subscribers were saved some forty-five hundred dollars through the Co-op purchase plan when they bought audio-visual equipment. More important than the dollars saved, an estimated five thousand people, adults and children, have a better and more concrete concept of their faith through the use of our Audio-Visual Aids. Research proves that a person will remember a lesson longer and more clearly through Audio-Visual methods than he would otherwise.

Two catalogs are available, the one for the film strip rental library and the other for the sales of film strips and other audio-visual aids and equipment. You or your fraternity can become a member of the film strip library for a fee of twenty dollars. This is a mere nominal sum when you consider the vast amount of film strips available. You are invited to write for either catalog.

At the moment we are preparing some film strips on the Third Order of St. Francis. The first will be a promotional film strip of some forty frames on the Third Order. This will be followed by a special series for novice instructions.

Catholic Information Apostolate

There has been remarkable interest on the part of our fraternities in our Catholic Information Apostolate. At the Third Order Institute in Quincy, Illinois, sixteen fraternities undertook this apostolate, while thirty-three youth fraternities pledged themselves to it at the Third Order Youth Congress, and fifteen fraternities did the same at the St. John the Baptist Tertiary Province Convention in Detroit last August.

The tertiary province of St. Mary with headquarters in Garrison, New York, has twenty fraternities operating the Catholic Information Apostolate out of a total of forty-two fraternities in the province. Whereas, Fr. Jean-Joseph, O.F.M. Cap., Commissary of the Sacred Heart Tertiary Province in Limoilou, Quebec, has pledged all his ninety-two fraternities to this apostolate.

The director of this apostolate is Mr. Arthur Scherberle, 15307 Asbury Park, Detroit 27, Michigan. He issues a special Newsletter from this address. You can be put on the mailing list by writing him. This apostolate is under the patronage of Our Lady of Guadalupe, Empress of the Americas.

The Poor Clares

The official organ of the Friars Minor, *Acta O.F.M.*, Sept-Oct., 1960, has published the best statistics concerning the Poor Clares or Second Order of St. Francis which have appeared in a long time. According to these statistics, there are in the world to day no less than 17,699 Poor Clares in a total of 786 monasteries. Though these statistics include postulants (at least 474 postulants in monasteries which are under the jurisdiction or direction of the Friars Minor), they are not complete. They include, it is true, all Poor Clares who are under the jurisdiction or direction of the three branches of the First Order (Poor Clares of the First and the second Rule, Colletines, Conceptionists, Capuchinesses, Poor Clares of the Redemption); but they do not include those who are neither under the jurisdiction nor under the direction of the First Order, nor "many who have their origin from the Colettines but are not known as Colettines," nor the Franciscan Nuns of the most Blessed Sacrament (who are represented in the U. S.), nor the Irish Poor Clares of the Immaculate Conception.

The co-author of *The Franciscan* wishes to take this opportunity of correcting an egregious error which is contained in the chapter on the Second Order. There are no Urbanist Poor Clares in the U. S. Those described as such are Poor Clares "of the First Rule," namely the 1253 Rule of St. Clare. In the chart on p. 364, the box for the Urbanist Poor Clares should be transferred to the left hand side and placed under "Alexandrist Poor Clares"; a line should be drawn from it to the main

one; and "(Urbanist)" in the box at the bottom right hand side should be deleted. References to these Poor Clares as "Urbanist" on p. 362 and in the notes should likewise be corrected.

Although Mothers Maddalena and Constance Bentivoglio came to the United States in 1875 from the Urbanist Poor Clare Monastery of St. Lawrence in Rome, they were officially authorized to make their foundation in the States one which observed the First Rule, that is, the Rule of St. Clare; and all the houses stemming from their first foundations are likewise monasteries of the First Rule. When the nuns of these monasteries make their profession, they vow to live during the whole time of their life "under the Rule of the Poor Sisters of St. Clare, confirmed by the Lord Pope Innocent, in Obedience, without Property, in Chastity, and in Enclosure, according to the Sacred Canons and our Constitutions approved by the Apostolic See." The rule mentioned in this formula is the Rule of St. Clare which was approved by Pope Innocent IV in 1253. It is called the First or Primitive Rule, while the one which Pope Urban IV gave to most of the existing Poor Clare monasteries in 1263 is called the Second Rule. A letter issued by the Sacred Congregation of Religious on March 29, 1959, clearly states: "This Sacred Congregation having carefully examined the matters presented to your paternity with regard to the Monasteries of Poor Clares of the Primitive Rule in the cities of Evansville, Omaha, New Orleans, Boston, Bordentown, Philadelphia, Memphis, Lowell, etc."



FRANCISCAN HERALD AND FORUM



Applying Christianity in the Spirit of St. Francis

A Revolution Needed

CARDINAL CUSHING was quoted recently as offering a six-point program to fight a topsy-turvy world: 1. Recognize the human dignity of each person. 2. Practice discipline in married life. 3. Use reasonable restraints with children. 4. See Christ in persons of all races and classes. 5. Use leisure or self-improvement. 6. Live the liturgy.

We did not see these points elaborated upon by the Cardinal, and without wishing to interpret his mind we offer our comments on No. 1 only—recognize the human dignity of each person. On this keystone all the others depend.

To recognize the human dignity of each person means far more than pitying the poor underprivileged, or seeking hand-outs for the so-called underdeveloped areas. It means much more than the great illusion that history is made by voting, and that the world is a great debating society in which all agree instinctively to the American rules of debate; that democracy, like Original Sin, is part of the nature of man. U. S. forms of democracy to match our notion of the dignity of man have been planted around the world—almost like putting grass seeds in concrete.

Recognizing the human dignity of the person means first of all recognizing man as a free agent under God, and more than the equality of all descending to an equally low level. To raise man to a dignity worthy of his origin as a child of God, as so many of our philanthropists and politicians pretend to be doing, can be accomplished only with high means. Supernatural means. Material means only, without the concomitant spiritual means, is like trying to pull yourself out of the mud at your proverbial boot strap.

The social revolutions of our century have been, for the most part, *devolutions* of man's dignity to new degradations. Despots or states or political parties try to raise man by denying him more and more his rights as a free agent, and sinking him deeper and deeper into total dependance on other men, economically, socially, morally, and every way.

A kept man is several degrees worse off than a kept woman.

And if he likes it, so much more his shame for he does not understand his own rights. "Better to be Red than Dead," is the ultimate in that capitulation.

"When in the course of history," wrote Cardinal Alfredo Attaviani recently, the head of the Sacred Congregation of the Holy Office, "has man been so fierce against his fellowman? A kind of cannibalism, in the guise of social reform and under cover of politics and diplomacy, in the white gloves of lawful government, and armed with a vast and far-reaching network of espionage, is devastating the human race with impunity, and is destroying civilization. It aims at turning the world into a wasteland full of fear, and is actually succeeding in its attempt."

In a world, said the Cardinal, where science ignores man and philosophy denies his dignity, the Church defends the dignity of man again and holds up the Savior of the world!

This is the food of the faith and the fodder for the Christian revolution.

Nor does the Church hold up the Saviour of the world to tell us only the things that he has commanded us to do.

It is above all in what he has taught us and done for us that our human dignity appears. It is in the light of man's destiny as described in our holy Faith that man learns to respect himself and his fellow man as he would respect Christ the Godman.

FOR A CENTURY WE have heard our origin emphasized, as one in common with material forces and with the animal kingdom. With nothing

loftier to guide us, is it any wonder that despots and political planners have had nothing better to offer by way of building up mutual human respect than to judge a nation's dignity by an ever-mounting "standard of living"? Nor are we here foolishly decrying "tailfins." But we do decry the attitude we have assumed in equating a man's essential dignity with his "net worth." Otherwise we mark them down for low-bred, unindustrious, backward and underprivileged who need a hand-out, not of charity, but of condescension, so that they will stay on our side of the great world debate and enable us to keep what we've got.

But men are not mere mud, nor mere apes, that our place should be in the mud and all our function in the cages of dependence on others. Our Faith cannot endure that we leave ourselves there, nor that we dare put anybody else there either.

Our Christian Faith tells us that God shares his very nature with us in sanctifying grace; that God the Son dignified our nature by making it his own in the Incarnation; that the Godman paid out his Precious Blood and life so that even such as we might share his life; that the Godman in the Eucharist thinks enough of human kind to enter their body and soul in holy Communion while dwelling among them in the Real Presence; that he calls all men to be part of his Mystical Body, his life giving grace our sustenance, his Mother, our Mother.

This is the capital of our Faith that must again be put to work.

This is the seed of revolution that will pull mankind upward toward true freedom, toward equality on a high level, toward aristocracy toward dignity, and brotherhood in God.

(See page 336)

*Delivered at the Third Order
Provincial Convention, De-
troit, 1960*

Principles of Franciscan Spirituality

For Members of the Third Order

by Philibert Ramstetter, O.F.M.

MY BROTHERS and sisters in St. Francis, there are many people who think, and some who say: "The Third Order is out of date. And anyhow, it is only for old women; it never was intended for young women, and certainly not for men of any age."

On the other hand, it is rather universally maintained that Franciscan spirituality, lived by multitudes, lived by at least as many men as women, once brought the Western world back to the Christian way of life. It needs to do so again, and can; what is more, nothing less will be enough to save this world of sinful, fearful, often hopeless men and women. As for you, Franciscan Tertiaries, only to the extent that this convention succeeds in renewing your zeal for Franciscan spirituality, will it be money, time, energy, and hope spent well.

Pope Leo XIII

It is some seventy-five years now since the brilliant, saintly Pope Leo XIII challenged Franciscan Tertiaries with a responsibility at once magnificent, flattering, and almost overwhelming. He said: "I am thoroughly convinced that the salvation of the world is to come through the Third Order, from the Franciscan spirit." Fused with others of exactly the same meaning by the same Holy Father, this statement has gradually become crystallized into the formula, "My reform is the Third Order of St. Francis." Therein is a twofold charge for Tertiaries: First, to relearn and rededicate themselves to their proper spirituality; second, to preach it to everybody else, thus to change the world and bring it to Christ. With almost frightening importance and

urgency, that would seem to mean: *make the world Franciscan, and you will save it*; for by making it Franciscan, you are making it completely Christian.

Red: Lenin

Furthermore (and this should have rushed us Franciscans off our leaden feet long before this), about forty years have passed since Vladimir Ilyich Lenin, Red as ever man could be, remarked, we are told, that the Communist Revolution *need, and would, never have taken place* had there been in all Europe at the time just ten men like Francis of Assisi. (Par-
enthetically, it is to be wondered at his asking for ten—one man like the Little Poor Man of Assisi should have been enough.)

Present Evils

It is history that we have had something of the reform demanded by Pope Leo as essential to the saving of Western society; evidently, it was far too little. As for the Red Revolution, it was truly *radical*, to an unbelievably bloody degree; but pitifully, it went to the roots of things only to pull them out and trample upon them. So it is that most of the social, political, and religious evils pointed out by the learned and crusading Pope are with us still; indeed, the Red Reform has propagated itself into an evil that is monstrous in size, diabolical in resource, and possessed of tentacles which, opiating as they go, slither more and more deeply into all forms of human society. However, as a hopeful climax to the actual state of affairs, the West has begun to see that, if it really wishes to *reform itself*, it must be willing to do its best to *form the East* in accordance with the original pattern of Christianity.

I. TERTIARY APOSTOLATE

CLEARLY, THEN, Francis and his spirituality are needed no less today, very likely more, than in the thirteenth century. More exactly, there is an immediate and pressing demand that those of us who call themselves Franciscans become conscious again of what it was that Francis of Assisi stood for—what he learned to live, then preached, and finally asked of others in the name of the Lord Jesus. Especially must we become sure of what it was that he prayed to see in his closest followers, the men and women of his three Orders. And, if we have not been blinded in spirit, we shall come to understand that what he hoped and called for in them was what he was actually living himself, namely an enthusiastic acceptance of *the whole Christian way of life*, precisely as presented in Christ's Holy Gospel—the *whole Gospel* exactly as it was written under the direction and guidance of the Holy Spirit; the *whole Gospel* exactly as it was handed on under that same guidance and direction; the *entire Good News* as it was and is being taught and expounded by the living and authoritative Church, in worlds that come from the same Holy Spirit, the infallible words promised and guaranteed by the Son of God.

Gospel Spirituality

Of this let us modern Franciscans be sharply aware: Only in the Holy Gospel can we recognize the spirituality of *our Father Francis*; in every true sense he wanted it to be *ours* also; and with prayerful daring he hoped to see it actualized in *all human flesh and blood*. Here was the only kind of reformation he could ever propose or even consider—if anyone, whosoever he may be, does not

see that as a truth, he has not beheld the Francis of reality. With him no other reform was possible except Heaven's own sanctifying message, that is, the life and teaching of Jesus Christ, complete with all its implications, acknowledged in humility and forthrightness, accepted with all the generosity and fire of the first Christian Pentecost, lived day after day in the graciousness and sin-consuming love of the Early Church. And here, in this News, which only the God of Heaven could publish, we have the last will and testament of the Poor Man of Assisi. Therefore, bear with me as I repeat: Franciscan spirituality is *nothing other than Christian spirituality*—nothing more, mind you, and nothing less—but taken and fulfilled with that fervent degree of intensity which is just a synonym for love, seraphic love, the kind of love a *creature* can have only if somehow it gets to share in the life and nature of the *endlessly perfect God*.

Franciscan ladies and gentlemen, take up this message and carry it to the world; accompanied by your prayer, example, sacrifice, and personal love, it is your means, the one irresistible means, to conquer and save the world. In that message, you will find, for your inspiration, this sentence: "I have come to cast fire upon the earth, and what do I wish but that it be *set on fire*?"

Three Orders

IN ANY CASE, the story of the Little Poor Man of Assisi is this: As soon as he came to appreciate properly what Jesus Christ was teaching to men and women, and what He wanted and expected of them, Francis took the spirituality of it into his mind and heart with a logical completeness and a seraphic intensity that seem to have

been missing from this earth ever since the days of Christ's Mother and the first Disciples. Immediately following upon that purely personal discovery, for love implies unselfishness and generates courage, he laid the same complete and intense Christian life before all others that would listen to him, pleading that they take it whole and aflame into their souls just as he had taken it into his. In the end, to his humble surprise and embarrassment, he saw himself forced to found and build up an entirely new kind of Religious Order, and then another, and still another. It were a serious mistake to think that Francis had in mind from the beginning the establishment of a Religious community, let alone three of them: all he was seeking was to get people to listen to what Jesus Christ was saying in his Gospel and follow His example of perfect living. But once Francis saw that such Religious Orders were needed, then no man or woman of good will was to be denied admittance into what, in later days, was to become known as the Franciscan, or Seraphic, Family.

Differences

But you must notice, my brethren, that because of the Gospel itself there were and are differences between the three Orders, large differences, though in essence and denominating character they are one, even as the way of life which Christ laid down for all manner of people and for all stations of life is one and essentially identical.

The first Order of St. Francis is the life, the spirituality, which the God-Man demanded of His twelve Apostles and then counselled to whatever other men could choose to continue what He and His Apostles had started, with the vows of poverty, chastity, and obedience to insure the doing and perfect the doers. The Second Order is the life, the spirituality, which the

God-Man has foredestined, foreseen and then actually beheld in His Mother, and therefore counselled to such women as could choose to live in the powerful silence which we call the contemplative life—the same kind of life that He encouraged in women like Mary, the sister of Martha—, with vows very like those of the First Order. Finally the Third Order of St. Francis is the concrete, organized expression of the devotion of the Blessed Trinity and of that charity for all human beings which the Holy Gospel, in the sense defined a moment ago, expects of everyone wishing and hoping to be saved, with the Sacrifice of the Mass, the various Sacraments, and unceasing prayer as *specifics* to insure the fact that one really is a child of God and is making progress in that relationship.

Such was the mind of Francis: his Third Order was to be open to all those Catholic men and women that do not live in Religious community but, as the saying is, “remain in the world.” They may be married, or, for some good reason, unmarried, nothing else being required except *a good will*; but let me explain with emphasis: In the case of a Tertiary a good will means exactly what it means in the case of a Poor Clare and in the case of a member of the First Order, namely, the willingness and determination to use God’s Graces and by their strength fulfill the commandments of God, the laws of His Church, the respective Franciscan Rule, and, by all means, the respective Franciscan Constitutions. (Here I should remark that, since the Third Order Regular, that is, the Third Order for Religious communities, is an historical development and does not concern us at the moment, I disregard it altogether.)

Clearly, the differences between the three Orders of the Franciscan Family are quite large; but their *likenesses* are larger, essentially larger.

Tertiary Work

ACCORDINGLY, in the reform we all recognize as necessary to save our present society, each of the Franciscan Orders will have an important, definite, and specialized part to carry out. However, in the very nature of the matter, the largest share of whatever Franciscan work has to be done will have to be done *by you*, ladies and gentlemen of the Third Order. Numbering tens and tens of thousands, you can and should be the most powerful and convincing *illustrations* of Franciscan spirituality, of Franciscanism *in living flesh and blood*, of the Holy Gospel of Jesus Christ *in action*.

Infiltration

This is not the moment to go into practical details, yet it needs saying right now: You that make up the vast multitude of Tertiaries across this earth; you, the ten thousands and ten thousands of you, who by your Profession are to repeat forever the message of Christ and constantly seek to further His work of charity and holiness; you, the more than a hundred ten thousands—you must *infiltrate* into the masses that constitute our world. You alone are properly equipped to move into and among the masses of unbelieving pagans, of insecure and unsure non-Catholic Christians, and (let them not be underestimated) the masses of lukewarm members of Christ’s own Mystical Body, and do whatever ought to be done. Among these teeming numbers, you, the Tertiary army of little St. Francis, must see to it that his spirituality becomes operative and effective. As for the Grace of God,

which *must* always be supposed in any Christian work, you certainly have the *right* to suppose in your effort to bring the world to Christ.

Word and Conduct

To satisfy such a vocation and to approach the fulfillment of such opportunities, you must be *vocal* whenever occasion demands or invites, explaining your Christianity, your Franciscanism, to whomsoever has a heart honest enough to inquire or willing enough to listen, persuading outsiders to accept it, urging insiders to re-accept it, for the sake of Christ, for their own eternal welfare, and for the world's peace. And it should need no saying that Franciscan men and women ought have, at the least, as *much* unselfishness, as *much* dedication of self, as *much* passion for the truth and holiness that comes from Jesus Christ and His Church as the card holders of Communism have for the theory and the ungodliness that come from Karl Marx and his Party. Nevertheless, ever so much more convincing and cogent than anything you can say will be your habitual, unrehearsed way of facing the world, especially your obvious hatred for anything evil, like the sins of society with regard to the so-called underprivileged, especially also your prayerful love for whatever is at least basically good, including all sinners, even the persecutors. There is no other way to be a light in the darkness, no other way to move men and women, ignorant or evil, to turn, or re-turn, to Jesus Christ in His Church.

II. TERTIARY SANCTITY

HOWEVER, DOING something always implies *being* something. Referred to the realm of morality, that principle sounds like this: Willingly doing a *bad deed* means being a *bad person*; putting heart and soul into a *good*

deed denotes a *person that is good*. Therefore, Franciscans will never succeed in doing the work that St. Francis and his greatly loved Jesus Christ want them to do unless they themselves are truly Franciscan. The question is a natural one, then, and the really important one: When is a Franciscan truly Franciscan?

True Tertiary

My answer will be given in the form of direct counsel to you, Tertiaries; it is a simple answer, though twofold. In the first place, study this man Francis and find out *just why* he did things; but let your study be a prayerful thing, otherwise you will not get correct answers to big questions such as these: Why did Francis like birds and rabbits and wolves? Why did he treat his father as he did in that great drama before the bishop of Assisi? Why did he embrace and kiss that pitiful leper? Why did this talented man give up everything? Why did the great God make him look much like His crucified Son? Secondly, give thorough study to your Rule and Constitutions so as to become imbued with their meaning and spirit; and then, asking for and using God's Grace, set your lives accordingly — each one of you. Fulfill these two counsels, and you will be truly Franciscan. This answer is absolute and unreserved.

Nothing Special?

AT THIS POINT I should answer another question that may have been going round and round in your minds ever since I began speaking about Franciscan spirituality as being identical with plain, yet full, Christian spirituality: Is it not true that Franciscan spirituality has a *distinct content* and *special marks* that set it off from any other?

Three Franciscan Words

The answer is not hard to give: If there is anything peculiar or special in our Franciscan spirituality, these three words must be used to express it; "completeness," "intensity," and "love"—: *completeness*, that is totality in doctrine and morality, neither one iota missed of what Christ and His Holy Spirit teach, command, or counsel, nor one iota added; *intensity*, that is, wholeheartedness of belief, of fulfillment, and of holiness; and an *all-out love* for the Blessed Trinity, for the Incarnate God, and for every human being as one that is basically an image of God and at least a potential brother and sister of Jesus Christ. I repeat: Completeness, intensity, and seraphic charity, these qualities mark the Christianity that may properly be dubbed Franciscan; yet it is just Christianity—no more, no less—but Christianity at its best.

Franciscan Formula

Here is a simple formula that should be of help: *whatever belongs to authentic Christianity, authentic Catholicism, that will be found in authentic Franciscanism*. Did Jesus Christ *teach* or *command* something? Francis wanted it taught or commanded by every means possible. Did Jesus Christ *perform* some definite action of a definite virtue? Francis wanted it done by himself and by everyone else, if that were possible. Did the Savior *counsel* an action, a virtue, an attitude? Francis was quick to *counsel* it himself and to ask others to do the same, in so far as circumstances and stations in life would make it prudent. Lastly, and here is *the crisis* for our spirituality, each point or phase of doctrine or virtue or virtuous attitude that was *emphasized* by the Lord Jesus in

His Words or by His conduct, that was given high priority by our little Francis, not only in his words burning with seraphic enthusiasm but also, in the very fact and drama of his Christ-like living. And, let me hurry to say, my brothers and sisters, you cannot overdo this matter of Christian emphasis and Franciscan emphasis and their coincidence and correspondence, provided, to be sure, that your thinking conforms to St. Paul's prudential warning: "The letter kills, but the spirit gives life." (Incidentally, again, this was one of Francis' favorite Pauline quotations, perhaps his most valued.)

Christo-Centricity

NOW, THE VERY first point of emphasis in Christianity, and therefore, in Franciscanism is Jesus Christ Himself, Mediator and Evangelist and Living Head of the Church. In Him Francis beheld *the central and exemplary being of all creation, the central and unique fact of all history*, written or unwritten, spiritual and material—after all, as St. Paul seemed to think before Francis and as learned Franciscans pointed out after him, the God-Man was the very reason and purpose for which the humblest as well as the highest spirit was given existence, and for which the lowest as well as the most glorious particle of matter and/or energy ever got to be. No wonder, then, that Francis in his love, and despite his humility, learned to think it perfectly proper *actually and consciously to live with Jesus Christ*—to live with Him as the Way, and Truth, and the Life of God's children; as the functioning Head of the Church and therefore as the only source of faith, hope, and charity; and as every man and women's daily Sacrifice and Communion and Liege Lord reigning in the

Tabernacle. Therefore, too, with a love which, except for the sustaining Hand of God, would have consumed his body and soul, Francis of Assisi was forever looking up to Jesus Christ and yet forever succumbed to the ecstatic confession, "My God, my All!"

Christ-Likeness

Thus it became inevitable that this unlearned man, this logician of love, would give himself to Christ with abandon, knowing that only so could he *give himself back to his God*, from Whom he had whatever he had, from Whom he was. And, having been given back to God through Christ, he wanted, not out of conceit, but for the love that compelled him, to be made *literally Christ-like*—thoroughly simple, yet very wise; meek and humble of heart, yet strong in temptation and undeterred by opposition; poor in everything, yet enjoying God's own riches; chaste, yet embracing all men and women; obedient even in thought to God's slightest wish, yet standing erect and defending, against every encroachment, the right to be decent and clean in body and soul; living in sorrow and pain and complete dereliction, like to the very Son of God: but withal in perfect love and in a joy that took and held in possession his entire being. This, I submit to all the world, is *holiest Christianity* this is *purest Christianity*—it is what we dare to call Franciscan spirituality, whether we are members of the First Order or of the Second Order or of the Third Order, Religious or Lay.

Creator-Father

Moreover, from the God-Man Francis learned to put overwhelming emphasis on God—Father, Son, and Holy Spirit. The *Creator* is necessarily the Lord and Owner of all things else and must be *served* in the honesty that we call humility and

according to the one and only valid Ethics, "Thy will be done!" However, God must also be *loved*, if for no other reason than he made us—loved in the very service that is owing to Him. Furthermore, Francis learned from Jesus Christ that God is not satisfied with being our Creator and Lord but wishes to be also our *Father*, in the genuine sense that He wills to give us *a sharing in his own kind of life*. If we accept this Divine childhood, the result is that, while we are bound by our *nature as slaves of God* to obey and worship Him, we ought, because of our *Supernature as God's children*, to think and speak and act before Him with the childlikeness that marked the first Boy and Girl as they lived in the innocence of the first Children's Playground. No wonder, then, that a man like Francis, fully accepting the endless importance and the endless goodness of God and plainly seeing his own poverty, his nothingness, should in the simplicity of an unspoiled child, be anxious to give up everything, including his body and soul, and then burn up in love like to the candle that burns up in flame.

The Church

AS A COROLLARY to this emphasis on the importance and goodness of God (I need only mention it here), Francis learned from Christ the importance and goodness of the Church, as the Mystical Body of Christ, able and ready to give to God perfect honor and to any human being the holiness which is needed for life in Heaven.

Human Dignity

And it was from the same Jesus Christ that Francis learned to place above the glory of empire, above the power of all the world's wealth, above the majesty and beauty of stars and

flowers and singing larks—above all these Francis stressed the dignity of each human being and his potentiality for holiness. Any human being, though he knows, any precisely *because* he knows that of himself he is nothing, *must value himself* for that which God has made him by creating him and for that into which the Savior wants to transform him by the power of His Sacrificial Death. And with the same evaluation each man or woman must look upon *every other man or woman*—high or low; friend or enemy; black, white, red, or yellow—and then accept for everyday living the Divine command, “Thou shalt love thy neighbor as thyself.” In passing, let me remark: This importance of the human individual, his dignity and capacity for sanctity, plainly indicates what position *the corporal and spiritual works* of mercy have in Christian spirituality, in the Franciscan way of following Christ.

The Peace of Christ

In a word, whatever was in any manner emphasized by or in Jesus Christ, that was emphasized by Francis, and in him; whether it was the Triunity of God or the kindness to be shown to a sinner or the need for suffering in God's children, he took it to himself lovingly, simply, just as if in fact it had been meant precisely for him. This unreserved acceptance of the God-Man and everything about Him tells us why the *peace of Christ* rested within Francis' eyes and was never far from his lips; and it tells us why *the promotion of peace* is seen as a specialty in Franciscanism—it was a specialty with Christ.

III. CONCLUSIONS

MY BROTHERS AND SISTERS in St. Francis, I have shown, I think, that

there is no essential difference between a Franciscan layman's spirituality and that of the Brother in the First Order or that of the Sister in the Second Order.

Poverty of Spirit

Were I asked to put it all into one purely practical sentence, I would say: There is only one thoroughly Christian, Franciscan way of living, namely, *being completely poor in spirit* and, therefore, *giving one's whole self back to God*. Should I explain? A person is *poor in spirit* who, acknowledging that beyond his own sin (which is something frighteningly negative) there can be nothing at all to call his own, is willing both to act and to be treated according to that poverty, that nothingness. Only such a person will give himself, his entire self, back to God, as Francis was constantly demanding of Francis and begging of everybody else, no matter what his station in life.

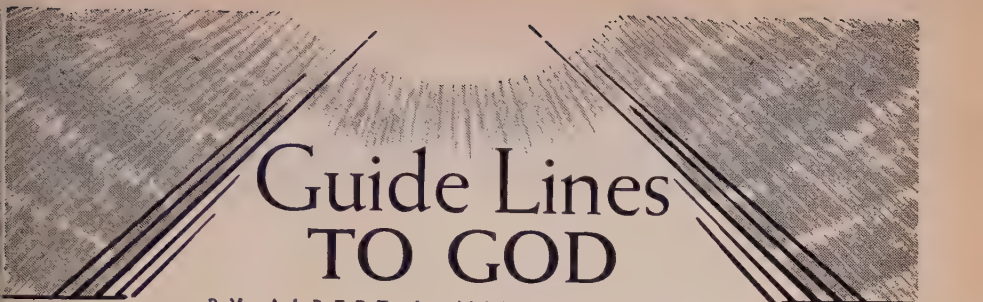
Modernity

Furthermore, if what has been laid down in this talk really is the Franciscan Tertiary vocation, it implicitly answers part of the accusation that I posed in the beginning: *the third order of St. Francis is not out of date*. Unless one is willing to accept the blasphemy of belittling Christ's Gospel and Church, making *them* out of date, he is forced to recognize that the Third Order of St. Francis is modern, urgently and insistently so.

Real Men

If it be granted, finally, that I have validly indicated the Franciscan Tertiary character, there *is place for men* and *need of men* in the ranks of the Third Order. The truth is, according to Jesus Christ's action and Francis' understanding of them, men are to exemplify and lead Franciscan

(See page 343)



Guide Lines TO GOD

BY ALBERT J. NIMETH • O.F.M.

WILL ROGERS WAS ONCE asked, "If you had forty-eight hours to live, how would you spend them?"

He replied with that commonsense philosophy that is so refreshing, "I'd spend them one at a time."

Akin to this reply is that of the little sick girl who when asked if she was suffering very much replied, "Yes, but the pain of yesterday is gone and the pain of tomorrow has not yet come. I think I can stand today's."

Entirely too many people are so concerned about the future possible events that they miss the present moment. So many people break under the strain of undue anxiety about the future simply because they do not have the grace—now—to bear the cross of the future. Let's keep in mind that we have the grace for the present moment only. When the next moment is given to us, God will also give us the grace to accompany it.

The words of our Lord still ring true, "Be not solicitous for tomorrow for tomorrow will be solicitous for itself. Sufficient for the day is the evil thereof."

The best way to prepare for the future is to make the most of the present moment. By fulfilling completely the duty of the present moment, we receive the grace for the next

moment. If it brings pain and sorrow, it will also bring grace. Nobody will be tried beyond his endurance. "God is faithful and will not permit you to be tempted beyond your strength, but with temptation will also give you a way out that you may be able to bear it."

We cannot dispute the wisdom of Longfellow:

"Trust no future however
present
Let the dead past bury
its dead
Act in the living present
Heart within and God
overhead."

Perhaps we would put a little more value on the present moment if we stopped to realize the value heaven puts on it. God has such a high regard for time that He gives us only one moment at a time and does not give us the second moment until He withdraws the first. If we do not use that moment properly, it goes back into God's eternity and one day will return to haunt us. These moments afforded us are merely shreds of eternity and the impressions we make on them is the impression that endures for all eternity.

On the great clock of life there is but one word NOW. ●

Mental Prayer

by Philip Marquard O.F.M.

AFTER THE manner of all religious orders, the Third Order Constitution calls the tertiary to mental prayer. Article sixty-two of the Constitution enjoins: "Daily, if possible, but especially on Sundays and holydays, the tertiaries shall devote some time to mental prayer or spiritual reading." Therefore, it is important for you to consider the nature, value and practice of mental prayer.

A Higher Form of Prayer

In mental prayer we turn the eye of our soul toward the great mysteries of our faith, to penetrate deeper into them and acquire an ever deeper knowledge of the things of God. St. Bonaventure has this to say about mental prayer: "When we pray interiorly, while the mouth keeps silence, the soul reveals to God its requests and the feeling of the heart. The soul embraces him in love and adores him with reverence and thus pours itself out before God more perfectly. The mind, more by piety, can say much more than the tongue is able to express." Mental prayer is conversing with God as a friend converses with a friend. As you do this, you naturally think of God's love and arouse in yourself the different acts of virtue that your thoughts will provoke.

Without the practice of mental prayer, you cannot truly deepen your spiritual life. Every day impressions are made on your mind and heart,

and these are, for the most part, material and earthly. Little by little, they can lessen your taste for God and supernatural things. Your heart can actually become buried beneath the rubbish of wordly and dangerous things.

The only way to break a worldly trend of thought and dig out from under a layer of material and harmful considerations is to take the time to think about God and his eternal things. You will only get to know God and his mysteries by mental prayer. Of course it is not easy to tear yourself away from the beautiful and enticing veneer of worldly thoughts, and therefore you should expect a struggle. Whatever your mind does not know it does not long for or aspire to. As your thoughts are trained and trained again on God and his mysteries, you will develop an appreciation that will help you to more quickly turn to him and things divine. With persistence your heart will finally be inflamed with a spiritual, holy fire like the one that inflamed the hearts of the disciples of Emmaus. The net result will be deep stimulation within you to fuller practice of virtue and a stronger combat against evil.

St. Francis treasured this method of prayer so much that he at first hesitated to leave it even for a time. It was not until he had consulted St. Clare and Brother Sylvester that he

was satisfied to tear himself away from it to do apostolic work. It was only because he realized Christ did the same that he felt completely at ease. There is a danger in too much action and not enough mental prayer. Our pride makes us feel indispensable on the front lines of the apostolate, so we must beware of the snare. The apostle, to remain an apostle, must be refueled by mental prayer.

Another advantage of mental prayer is self-knowledge. You must know yourself if you desire to sanctify yourself. You cannot be a doctor if you know nothing about medicine. You cannot buy cloth intelligently unless you know cloth. So, too, you cannot work on your own sanctification, if you do not know yourself. Someone has wisely said: "Our heart is a deceitful thing. Often man finds out that for him there is in the whole world one heart harder to fathom than all the others, and that is his own heart."

Self-knowledge can be obtained only by entering into yourself with a contrite heart, in other words, by mental prayer. In it you consider the infinite perfections of God and of Jesus Christ, not the limited perfection or the lack of it in your neighbor. As you consider divinity, infinity, and the virtues of Christ, you begin to realize your own faults and failings. This practice does not discourage you, unless you are proud. With humility you will arise to each occasion to strike your breast and ask God to take over for you, and you will feel secure in knowing that in his infinite love and power he will. Hence, there is less of you around and more of God.

Mental prayer is also a great help in meeting more serious temptations. If you reflect often on the eternal truths, death, judgment, heaven and hell, you will find the strength you

need in meeting such temptations. Thoughts on the love and the goodness of God are not always strong enough to overcome vicious temptations. But if you train yourself in thinking of the four last things, you will have at your disposal an adequate defense.

Many a soul, sad to say, can pray, frequent the sacraments, and attend Holy Mass amid violent temptations and even sin. It is really only mental prayer which will force the sinner to leave sin. Sin and sincere mental prayer cannot exist in the same soul.

Finally, mental prayer brings great joy to any soul. As it is practiced, your soul is cleansed and refreshed. The love of God wells up in your soul and you come to a real union with him. This possession of God in this way is already a taste of the eternal joys of Heaven.

The Practice of Mental Prayer

There are various methods of mental prayer. The ordinary Franciscan method is that given us by St. Peter of Alcantara, an outstanding Franciscan master.

You must, first of all, prepare yourself with the Sign of the Cross, thoughts about the presence of God, and a prayer to the Holy Spirit. This sets the mood of quietness in your soul.

Then, you must read some spiritual book carefully and slowly. Do not over read. But if distractions come, read some more until your mind is filled with God or some divine truth. What should you read? Article sixty-two of your Constitution states: "They shall make frequent use of the Sacred Scriptures, particularly of the holy Gospel, and also of the life of our holy Father Francis and of the other saints of the Seraphic Order. Likewise, by means of the pious exercise of the Way of the Cross, they shall reflect, especially during Lent and on

Fridays, on the last sufferings of Christ."

You are to ponder over what you have read. Make it very personal. It is a consideration between God and yourself. Thank him for the truths you have considered or the benefits you derived from creation, redemption, and the sacraments. Also, thank him for the particular gifts to you as health, cooperation with grace.

After such consideration, you will find it necessary to offer something to God in return. You can offer your complete cooperation with his graces. Your determination to avoid sin, a gift of your own thoughts, words, and actions in union with Christ and all the saints.

God also wishes you to ask for the things you need. "Ask and you shall receive." Ask for help for yourself and others. Include the entire Church and all the souls in your petitions.

There is, finally, the resolution. You must make a resolution. It should be definite. A mere general resolve to give a good example is not enough. You must rather say: "I will arise cheerfully tomorrow, not next week."

You should not fear that mental prayer is too difficult. True, you must keep your mind attentive. This involves avoiding two extremes. You should not be too forced or overly concerned about your attention, nor should you allow laziness to creep in under the pretext of waiting for divine inspiration. With normal and earnest practice you will develop the attention required. Nothing worthwhile is ever achieved without some sacrifice on your part.

It is wise to set a definite time aside

for mental prayer. Surely you can find at least fifteen minutes. The old plea of being too busy should not be a stumbling block to you. Surely you should be busy. We always find that a busy person is the best one to entrust with a task. He will order his time so he will get it in. You, too, must study your daily schedule and make room for such an important practice as mental prayer.

EDITORIAL

(From page 324)

And this is the capital of the Faith that St. Francis put to work so well and brought about a Christian revolution in his own time.

Out of it came a revolution and a life of sacrifice which became the stamp of the Middle Ages—a life of self-effacement that there might be more to give to God and neighbor. The spirit raised the century of St. Francis to the point where it has been called "the greatest of centuries."

This is the Faith. And it is the seed of revolution. For out of it comes the revolution of the heart that acts out of a God-given and God-instilled impulse of a life shared with the Godman—the life of love: of God and of neighbor.

St. Francis popularized his spirit in the Third Order of St. Francis and thus started the great movement that became a resolution to give God and his Christ the first place in all human considerations. To recognize the claims of the Saviour of the World and the King of the Universe.

—Mark Hegener O.F.M.

A COURSE IN FRANCISCAN ASCETICISM

by John Forrest Faddish O.F.M.

Holy Mother Church

IT WAS THE YEAR 1209. Pope Innocent III was meeting with his Cardinals at the Lateran Palace in Rome and he had had a terrible dream. It seemed to him that he was standing in the Palace, looking out at the Basilica of St. John Lateran, "the head and mother of all churches," when suddenly the venerable building was shaken; its walls began to crack and topple to the ground. But just then in the piazza before the Basilica, the figure of a small man, barefooted, and dressed in peasant's garb hurried toward the toppling basilica. The frail little man righted the basilica and saved it from destruction.

The following morning, after the session with the Cardinals was completed, Cardinal John of St. Paul approached the Holy Father and told him that he had a young man whom he wanted the Pope to meet. Francesco Bernardone was ushered into his presence. Here was the very man he had seen in his dream. He did not know his name, nor his mission, but this he knew for certain: he was no ordinary man. God had great designs for him.

Francis told him of his desire to live according to the simplicity of the Gospel. After some argument over the feasibility of such a request, the Pontiff gave Francis his blessing and the Franciscan way of life became a reality.

The Middle Ages

Looking back over the centuries, it is hard to visualize the important place Francis of Assisi holds in history. References are often made to the power of the Church in the Middle Ages and we carry away the impression that the Church ruled the civilized world absolutely, and that the Holy Father was the object of universal love and respect. Not really.

The Middle Ages were perilous for the Church. In the thirteenth century, particularly, the Church was seriously threatened. Laymen, who had previously obtained papal permission to preach, were travelling from town to town preaching against the very person of the Holy Father, against the bishops and priests. They were creating factions within the Church and made the people believe that it was indeed virtuous to rebel against the authority of Christ's Church.

To be sure, many ambitious civic rulers were quick to seize this opportunity. Not only did they rebel against papal jurisdiction within the Papal States, but even cut spiritual ties to follow the vagrant heresies which raged throughout the continent. Even Pope Innocent III himself complained that on Holy Thursday, April 8, 1203, as he was enroute from St. Peter's to the Lateran wearing the full regalia of his papal office, he was publicly insulted by the people of Rome in

language not fit to print.

It is in such a world that the Franciscan movement took root, and against this background must its success be judged.

The Poverello's Program

St. Francis placed his whole movement firmly upon the foundation of love and reverence for the Holy See. Having seen the sad effects which rebellion against the Holy See wrought in some of the pseudo-reform movements, Francis insisted that he and his followers begin nothing without having first consulted the Holy See for approval and blessing.

Finding himself surrounded by a band of followers, Francis said, "Brothers, I see that God in his mercy wishes to increase our number. Let us therefore go to our Mother, the Holy Roman Church and make known to the Pope what God has deigned to begin through us, so that we may continue what has been begun, with the approval and command of the Apostolic See." No wonder Pope Innocent was compelled to exclaim: "This is indeed the pious and holy man through whom the Church of God is again to be raised up and supported."

To make sure that the Order would always remain loyal and devoted to the Holy See, the Poverello inserted a special promise in his Rule: "Friar Francis promises obedience and reverence to the Lord Pope Honorius, and to his successors canonically elected, and to the Roman Church . . ." (Rule of 1223).

Yet even this was not enough for him. Francis foresaw that difficulties were bound to arise in the future. False prophets might even arise in the Order to sway the brethren away from the Holy See and from the solid teachings of the Church. Hence he asked

the Pope to give him one of the Cardinals, as the Pope's special representative for the Order, who would interest himself in keeping the Order firmly attached to the Holy See. In his Rule he wrote: "I command the Ministers (superiors) by obedience that they petition our Lord the Pope for one of the Cardinals of the Holy Roman Church, who shall be the governor, protector, and corrector of the fraternity; so that, being always subject and submissive at the feet of the holy Roman Church, and steadfast in the Catholic Faith, we may observe the poverty and humility and the Holy Gospel of our Lord Jesus Christ, as we have faithfully promised." Francis thus inaugurated a tradition which has now become a matter of universal legislation for all religious orders.

Nor was it uncommon to hear of heretics and others taking up arms against the Holy See, or against one another. The Poverello felt that no good could come of such skirmishes, hence he forbade all his followers, and especially, the members of the Third Order, to take up arms. He encouraged them to put aside their weapons for those of prayer, certainly far more successful.

In all his preaching, Francis reminded his listeners, that only by remaining loyal and submissive to the Holy See could they please God. Whoever showed dishonor to the person of the Holy Father was in fact showing dishonor to Christ himself.

As a final, and sure link in the chain to hold them firmly attached to the Holy See, Francis instilled in his friars a great love and respect for priests. They have been called by Christ to be "other Christs." Whatever their background, their learning or lack of it, the moral quality of their lives, they are the dispensers of the Sacraments, of Divine Life to the

souls of men. For this reason we must honor them as we would honor Christ, for without them we would have no contact with Christ—we would be spiritually dead.

The Church Today

Our times are not unlike those of the Poverello. In many ways they are far more critical, for the Church is engaged in a life-and-death struggle with the forces of Communism. She is being buffeted on every side. The date of the Catacombs is not gone; it is here today. And in many countries behind the Iron Curtain priests must move about secretly, in many disguises, ministering the Sacraments to their faithful, bringing Christ to the souls whom he loves and for whom he died on the Cross.

Great as the clamor of the persecutors may be, there arise voices greater still, as that of the late Cardinal Stepinac, pleading through his last will with his faithful: "My dear children, remain faithful to Christ's Church at any price, even that of life itself if necessary. Remain faithful to that Church which was the successor of Peter as its supreme shepherd. You know that our fathers and our forefathers have for centuries spilled rivers of blood to preserve the sacred treasures of the Catholic Faith and to remain faithful to Christ's Church. You will be unworthy of your fathers' names if you allow yourselves to be torn from the rock on which Christ founded his Church."

Here in the United States, we have not been asked to make the same decisions which many of our fellow-Catholics have had to make in countries behind the Iron Curtain; but we have some rather serious decisions which need be made. The unrelenting war which the forces of godlessness make against the Church is insidious, and it takes a person of great faith

and moral stamina to withstand its onslaughts. These individuals would have us believe that it is fashionable to question every decision of the Holy See. "Why must I do what the Church tells me?" "Who's going to tell me what I must believe and do?" Oh, we have all heard these statements before; they have a familiar ring. There are indeed many loyal Catholics who are a consolation to Holy Mother Church. But it is this sprinkling of wavering, weak-willed, deluded souls which are so disturbing to this kindest of Mothers, whose primary concern is that not one of these her children, be lost.

Blueprint for Tomorrow

Today followers of St. Francis of Assisi must renew their pledge of love and devotion to the Holy See. The Holy Father will be in our daily prayers. Each day at Mass we will ask God to preserve him, and to enlighten him in the serious decisions which he must make. Most of all, we will see to it that our conversations, when dealing with the person of the Holy Father will always lead others to love him as we do. This is the true attitude of the son or daughter of St. Francis.

We must realize, furthermore, that the day of the mediocre Catholic is gone. We need more militant Catholics who are on fire with love for Christ and his Church. Here, then, is the tertiary's program:

1. *Read intelligently about the Church.* We can't love anything we do not know. And the more we come to know the Church, the greater will be our sense of "belonging" to it, our appreciation for it and our willingness to do its bidding. With a better knowledge of the Church we will be better equipped to answer the inquiries of those who are not of our Faith.

2. *Foster a greater understanding of the Church among acquaintances.* Study clubs, informal discussion groups, parish societies—all are wonderful media we could use to achieve our goal. In any of these societies the tertiary will assume the role of leadership and win others over to his cause by making them participate more fully in the life of the Church.

3. *Never be a partner to criticism against the Church.* It is quite common to hear mention made of the Church, or of its priests, at social gatherings. Often, those who find that the Church does not condone evil ways, use such occasions to make veiled or even blasphemous remarks against the Church. It is sad to see children speak thus of their loving Mother. But sadder still is the fact that many of her loyal children do not come to her defense on such occasions. They sit there taking it in, and through their silence, make others believe that they agree with what is being said.

With non-catholics, these timid souls seem to be always on the defensive. They are forever apologizing for their beliefs. We Catholics need not apologize for the truth. As true children of the Church we must be proud of our heritage and come to the defense of our Holy Mother Church whenever she is attacked. Our Protestant friends expect it of us.

The Forthcoming Council

Less than three months after his elevation to the papacy, Pope John XXIII surprised the whole world on January 25, 1959, by announcing his intention of calling an "Ecumenical Council." There are many problems facing the Church today. They shall be the burden of the Council. However, the Pope has shown an interest

in the dissident churches of the East—the Greek Orthodox Churches, as they are popularly known. He has repeatedly mentioned that he would welcome their return to the Church: "Oh, what a marvelous event this would be and what a flowering of human and heavenly charity there would be in setting in motion of the separated brothers of the East and West in the single flock of Christ, the eternal Shepherd! This would represent one of the most precious fruits of the coming second Vatican Ecumenical Council."

It would indeed be an act of filial devotion for tertiaries to undertake this as an apostolate for themselves—to pray for the success of the Ecumenical Council, asking God to enlighten the minds of the participants and to guide their deliberations in such a manner that they will result to the greater glory of God and his Church on earth.

As for himself, the tertiary's prayer will ever be: "Lord, increase my faith." Without faith we cannot be saved and without a lively spirit of faith, we cannot be good Catholics. It is this spirit of faith which will compel us to submit to the directives of the Holy See, to the advice we receive from our confessor, and pastor. It will make us want nothing more than the observance of the Commandments of God, even if others disregard them. We will understand that our relationship with Christ is a personal one, and it is on the basis of this personal relationship that we shall be judged when we appear before him after death. If we are true Children of Holy Mother Church in this life, we need not fear what awaits us in eternity, for we shall simply be transported from the bosom of the Church Militant to that of the Church Triumphant in Heaven. ●

St. Francis of Assisi—XXII

by Col. W. Boss, Tertiary

ST. FRANCIS HAD JUST finished his song "The Praises of the Creatures" and he was delighted with his creation.

Just at this time, his old friend and supporter, Bishop Guido of Assisi, was quarrelling with the Mayor or Podesta of Assisi. So the Bishop's Palace and the City Hall were no longer on speaking terms. The Bishop had excommunicated the Podesta and the Podesta had forbidden all citizens to trade with the Bishop or the clergy.

Such arrogance and anger were bewildering to Francis, who was so familiar with the power of love, and he resolved to try and restore a spirit of friendship between the two. This resolve merged with the idea for a new verse of his song of praises, and he composed it quickly in the following words:

"Be praised, my Lord, for those
who pardon for Thy love,
Who bear infirmity or tribulation.
Blessed are they who keep
themselves in peace
For Thou shalt crown them,
Lord most High."

He then sent a messenger to both the Bishop and the Podesta to tell them that Brother Francis wanted them to assemble in the courtyard of the Bishop's Palace, for he had something to say to them.

(How things have changed in the life of Francis. Twenty years ago magistrates and bishops had been summoning him to that same courtyard. It was the same place

"Write that I bless my Brethren who are in the Order, and all those who shall come into it, even to the end of the world."

—St. Francis of Assisi

where Francis had torn off his silken garments and taken up poverty. Now Francis, still the poor little man, still possessing nothing in the world, was summoning *them*. And they came without hesitation or indignation.)

When they had gathered in the courtyard—the Bishop at the door of the palace with his clergy, and the Podesta at the other end with his officials to support him in his rights—the two Brothers whom Francis had sent stood up, and one of them said: "My Lord Bishop and your Excellencies, your Brother Francis in his weakness has made a Praise of the Lord concerning his creatures, and he asks you to listen to it very carefully.

Then the two Brothers sang the canticle. And when they had sung of the Sun, and Wind, Water and Fire, they came to the new verse:

"Be praised, my Lord, for those
who pardon for Thy Love . . ."

It proved to be one of the happiest successes of St. Francis. When the song had ended, the Mayor stepped forward and knelt before Bishop Guido and said, "Out of love to our Lord Jesus Christ and to his servant Francis, I forgive you from my heart and am ready to do your will, as it

may seem good to you."

But the Bishop leaned over and embraced his former enemy, saying, "On account of my office I should be humble and peaceful. But I am by nature inclined to anger and you must therefore be indulgence with me."

IT SO HAPPENED THAT at the end of April, 1225, Pope Honorius III had to leave Rome and he took up residence in Rieti, not far from Assisi, where he remained until the beginning of 1226. There were skilful physicians at the Papal Court, and Brother Elias and Cardinal Hugolino persuaded Francis to visit Rieti and allow the papal physicians to treat his sickness.

The plasters and ointments the physicians used in the 13th Century may have been primitive, but they had a firm grasp of psychology, and I always admire the clever manner in which they got him to give some attention to bodily comfort.

"Brother Francis," one of them said, "has not your body all through your life been a good and willing servant to you?" Brother Francis in all truth had to give "Brother Ass," his body, a good character. "And how have you treated it in return?" continued the physician. And Francis had to acknowledge that he had been very hard on Brother Ass. Perhaps they reminded him, too, that poor Brother Ass had been honored with the grace of the Stigmata. Full of sorrow now for his neglect, Francis said, "Rejoice, Brother Body, and forgive me; now I am ready to humor you in all your wishes."

The physicians called oculists into consultation regarding his approaching blindness, and one of them recommended a desperate remedy. This was to cauterize the side of his face from jaw to eye-brow with a red-hot iron.

The doctor put the iron into the brazier; the Brothers flung their hands

over their eyes and fled from the room; but Francis, when the iron was ready, only stood up and said, "Deak courteously with me, Brother Fire, for I have always loved thee."

After this operation, Cardinal Hugolino tried the experiment of sending Francis to Siena in charge of a devoted physician. At Siena the air was supposed to be beneficial for invalids; but also, Francis grew steadily worse. He was coughing blood and one night the hemorrhage was particularly bad, lasting until the morning.

The Brothers sent at once for Brother Elias, the Vicar General, and meanwhile gathered about his bed. They spoke to Francis of their love for him and their fears for the future, and begged his blessing.

Francis called Brother Benedict of Pirato to him and said, "Write this. Write that I bless my Brethren who are in the Order, and all those who shall come into it, even to the end of the world. And since, because of my weakness, I may not speak much, I make plain to all my Brethren, present and to come, in these three brief words: that they shall always love one another as I have loved them, that they shall always love and observe our Lady Poverty, and that they shall remain faithfull servants of our Holy Mother Church."

But it was not ordained that Francis should die at Siena. God had decided that his servant Francis, who had done all things well, should die at the spot nearest his heart, the blessed chapel of the Portiuncula amid the trees on the Assisi plain, and just at the hour when the sun was going down.

Brother Elias began to arrange the details for the removal of Brother Francis from Siena to Assisi.

* * *

WHAT ARE THE LESSONS to be learned from these incidents in the

life of St. Francis? There are many. There is a lesson in steadfastness; there is a lesson in faith—when he blessed the Brethren who were to come “until the end of the world.” There is that reminder from St. Francis once again that our soul and our body are two different things; that the soul should govern and the body obey.

And there is also that delightful lesson when the physicians practised a little psychology and persuaded Francis to look more kindly towards his bodily comfort. St. Francis was always ready and willing to think of the other fellow's point of view. And there would be far less bitterness in this world if everyone always tried to look at a situation from the viewpoint of the other fellow. We who are the spiritual children of St. Francis can do no less. ●

SPIRITUALITY

(From page 332)

Tertiarianism in the matter of personal holiness as well as in the more tangible work of the Apostolate. According to God's Providence, good Christian women, old and young, have always flocked to any place, and have always in large numbers given their support to any movement, where Francis and Clare, Elizabeth and Louis have set their banners. On the other hand, and again according to God's Providence, it has been given to Franciscan women to convince men that they too should be Franciscan. More than that, just as Christian women must often inveigle Christian men into realizing and assuming their proper position in the family, so it has become the business of Franciscan women to get their Franciscan men to act as leaders in what we fondly call the world-wide movement of St. Francis. Most surely, acting thus will not seem to the truly Franciscan woman like relinquishing her dignity or her equal-

ity; rather, it will allow her to enjoy the certainty that she is accomplishing what is expected of *fine* women by God as the Creator, by Jesus Christ as the Savior, and by Francis of Assisi as the humblest but most daring of men.

To be sure, the Third Order is for old women, it is for young women also, especially the *most womanly* among them; and it is for men, for the men that are *real* or want to be.

Calvary and Alverno

AND HAVING said that, I have only one further observation to make. On Mount Calvary, more than nineteen centuries ago, it was the *one completely real Man* that was hanging on the middle cross, with Five Great Wounds in hands, feet, and heart; and, standing with Him, in a Divinely assured appropriateness, was *the one completely real Woman*, and she was taking the wounds into the depths of her clean and sensitive soul. Almost twelve centuries of time and history passed. On Mount Alverno it was a *completely genuine man* that was kneeling in self-surrender; standing up at last, he felt and saw the same Five Great Wounds in his own breaking body. Forever after, true men and true women have had much joy in knowing that they were counted worthy to be somewhat like the Little Man of Assisi, who had wanted very much to be somewhat like the Poor Man of Galilee.

Facsimile

Maybe the whole point is this: Francis loved Jesus Christ so much that he wanted to be like Him—to think, to speak, to act, and to suffer, like Him—in so far as he could have the Grace. And for that God loved Francis so much that, in the end, He wanted him even TO LOOK LIKE CHRIST.

Senior Service

by George P. Cummings, Tertiary

ONE OF THE RECOGNIZED problems of the civilized world today is the longevity, and good health, of our senior citizens, men and women past 60. Although retired they hope for many more years of usefulness, please God. And now one of the needs of the Catholic Church in the United States is to bring lay Catechists into our home Missions. This also is the crying need of the world according to all of our recent popes. There is an affinity between the two and about this I would like to weave a story.

I received a letter recently from a friend from which I quote: "I wish you would please pray for my husband John (John is 65 and just retired). He is in a slump, takes no interest in anything. I am worried to death about him. I can't snap him out of it. I have urged him to see Dr. Kelly next week." John does not know it but he needs Dr. Kelly like he needs a fighting cock. What he really wants is something to do, a diversion to make life interesting and useful. Nobody knows this better than the writer since he faced a similar dilemma and found a solution to it, thank God.

Hobbies No Answer

The problem is how to keep these senior citizens busy, how to create an interest in their life and to lift them

out of their rocking chairs, and this difficulty is particularly acute since there is a tendency to reduce the age for Social Security and pensions. So often hobbies are suggested. In most cases these prove futile. There is only one sure-fire hobby for our Catholic people. That one will bear fruition some day, by ministering to God's most abandoned, almost forgotten people, in the home missions, and if not equipped physically and financially to do this, then to participate in Catholic action in one's own parish and help the pastor in any way he suggests. Try it and see how easy and enjoyable it is. Surely, a willing heart always creates its own opportunities.

Many Catholic agencies in the U. S. are training catechists for foreign missions, over a two year period, and between ages of 20 and 45. In some cases missions pay expenses, give them \$20 a month, or more, and occasionally take couples. This program, of course, would hardly apply to us oldsters.

Why not set up a "Home Mission Employment Agency" in several parts of the country for people of my category, without this training period? Many women are qualified to do domestic work and do a score of chores around the church and rectory just as they have been doing for years at home. Then, too, the men, in many cases with trades and professions

could help Father in the endless chores.

SENIOR CITIZEN MIGHT object that he knows too little about his religion to become a catechist—possibly! He can, however, teach them like a lay brother always in the state of grace. The greatest sermon anyone can give is example.

That is well illustrated from stories of our Holy Father St. Francis. Said he to Brother Juniper one day: "Let us go to town and preach a sermon." After having walked around for many hours and returning home tired without having communicated with anyone, Bro. Juniper asked why they had not preached the sermon. Francis replied that they had. "How," said Bro. Juniper. "When Christ trod this earth there was a sermon in his example; so as we walked in the market place, in the state of grace, we too were preaching a sermon in like manner," answered Francis.

To Fill the Void

It has been said that in the lives of all sainted souls there is a particular moment when they experience the feeling that Jesus is personally pursuing them, that he wants them all for himself and that he expects something of them. This personal encounter with Christ is decisive; it changes the whole subsequent course of their lives. Could it be, among some of us widows or widowers, that our loneliness is due to the loss of our dear one, that we are experiencing just this? Our chief support, outside of His death itself, has been removed and He may be substituting another prop in the form of the apostolate of the home missions. How many would welcome the opportunity of giving to Jesus the fruits of their experience and declining years and would consider it a joy, a privilege, and an honor. How many, financially independent, either through pension

or social security or otherwise, would be able to work without remuneration; in fact, might even be able to offer Father the amount of board that they would have to pay elsewhere, thereby relieving the Mission of that financial responsibility.

I've Tried It!

There is no doubt in my mind of the practicality of this plan. This plan is flourishing in many missions in the United States and I am happy to say that I am privileged to be part of a Mexican Mission.

The objection might be raised that people of this age group are set in their ways. However, is it not a problem at times for a young curate to get along with an old pastor and a young nun with older ones? In fact in community life many of the saints found one of their heaviest crosses. Besides if I know anything about God, this I do know. He can still work miracles and will not be out done in generosity. He promised to send his angels to guide us over the rough spots if necessary. He did it for St. Isidore and He will do it for US. He even found a prostitute and made her equal to Virgins and of all the people in the world, at that time, he afforded her the sublime privilege of being the first one to witness His resurrection. He made of St. Francis de Sales a meek and humble man, who before was a holy terror to get along with. Besides, there are compensations in age not to be found in youth, such as knowledge, and a knowing patience. It is a pity if it is not put to use, a wisdom that rarely comes but with age, being convinced of the uselessness of chasing the elusive rainbow of this world's glamor. Last, but not least, we are convinced that lasting happiness can be found only in the Sacred Heart of

(See page 350)

Leaders *must be* Readers



Elements of Christian Philosophy, Etienne Gilson, Doubleday & Company, Inc., \$6.95.

This work is an interpretation of the thought of St. Thomas in the light of one central concept: the act of being in its existential aspects. An understanding of this notion in the light of previous philosophies and its compatibility with the biblical notion of the Christian God is the author's aim. St. Thomas is preeminently the theologian using philosophy. Whether such an approach, long espoused by Gilson, must be accepted in order to understand the teachings of St. Thomas, is still controversial. For example, neither the notion of being nor the distinction of essence and existence, if philosophically indemonstrable, became any more certain from a theological viewpoint. The ratified atmosphere in which Gilson presents "the elements" are apt to be more of a challenge to the scholar than a "working introduction" to the student. Not a textbook, but an advanced treatise, this study bears testimony to the vast historical and philosophical background of its renowned author. Whether a philosopher agrees with the historico-theological and existentialist position of the author or not, he cannot ignore it.

—Fr. Valerius O.F.M. •

An American Dialogue, Brown and Weigel, Doubleday, \$2.95.

This is another of those books in which Protestants and Catholics frankly discuss their views about each other. The discussion is kept on a high plane. Dr. Brown who teaches systematic theology at Union Theological Seminary in New York gives a Protestant's appraisal of Catholicism and Fr. Weigel gives a Catholic's appraisal of Protestantism. It is all done with calm consideration for the sensibilities of Catholics and Protestants. A serious effort is made to understand the complete problem. Neither author passes over those matters which have always been a point of contention but they present them in a more

intelligent light than raucous controversy has presented them in the past. This book is an encouraging indication that religion can be discussed rationally without the heated tempers that befuddle the issues. •

Christmas Every Christmas, Hubert Dunphy O.F.M. Conv. Bruce, \$2.95

Fr. Dunphy bases his simple meditations on the Gospels for the Christmas season. He adheres closely to the liturgical arrangement. His purpose is to give deeper meaning to Christmas by showing that Advent can be spent in a way that it truly is what the Church intends it to be—a preparation for Christmas and by studying the inner meaning of the season. There are four sections to the book—the first treats the four weeks of Advent; the second, the three Masses of Christmas day; the third, the Octave of Christmas and last the so-called Little Christmas namely the feast of Epiphany, the Holy Name and the Holy Family. •

DAILY MEDITATIONS FOR SEMINARIANS

By Valentine Young, O.F.M. Cap.
Franciscan Herald Press
price \$1.75

An experienced spiritual director has consulted with many experts in the field and has given us a durable paperback tailor-made for the seminarian. It is designed to teach the seminarian how to meditate. The short one-page meditations for each day of the year provide ideal aids for "the boy who is studying to be a priest."

With the aid of a short daily meditation the seminarian will learn the spirit of prayer and sacrifice, the virtues, an appreciation of the liturgical feasts and in particular a love for the Holy Eucharist and the Blessed Mother.

The book is planned to begin with the opening of school in September and continues through the summer months.

Inscape and Franciscan Joy

by Clothilde Aline

MOUNTAINS HAVE AN INSCAPE, an inner meaning that calls to the spirit. Rocky grandeur soaring to the heights invites some to scaling with ropes, spikes, climbing attire. But in other cases it invites the soul to ascend. Solitary spaces on the desert and mountain side can enchant with austerity. Peace reigns amidst these rugged plants, struggling for life, and the mesquite trees among the rocks. A fortitude is expressed in these struggling creatures of nature. God placed them in their environment to fight for life and growth. So there are souls who need the desert and the mountains, who thrive on precisely what would kill another species.

Mystical perception is a new sight; creation is seen in God and relative to Him. St. Francis of Assisi wasn't just a nature lover, he appreciated nature as a work of God and as the Creator had said, he saw it as good. In his *Canticle of the Sun* he expressed his appreciation in praise and thanksgiving to God.

Symbol and Reality

St. John of the Cross experienced this new insight, too, but he developed it into treatises on the mystical life. All of nature's beauties were to him symbols of an inner reality, taking place in his own soul.

Should we say that Francis looked out at creation, with an objective look at the Master's work, while St. John looked into his own soul using stored up sense images, simply as symbols of the inner reality of his own life with

God. Both are saints and both are right, but they do have different points of view, even in the face of their consummate sanctity and orthodox Catholicity.

Apparently, after the Apostles, St. Francis of Assisi, is one of the greatest saints. His was a thirteenth century revolution, with his followers from all ranks of life, outnumbering all the other orders and communities. He is loved by even those of the Protestant sects. Still, regarding the idea of mystical perception and the introspective symbolism of St. John as compared with the objective gratitude of St. Francis, we would have reason to think that Francis may have thought all that John wrote and that St. John could have written the *Canticle of the Sun*. Perhaps as Francis had never been thrown into a prison, as St. John was, he had neither the silence, solitude, or time to write on mystical symbolism. In fact, Francis often expressed a longing to be a hermit, but was told by his friends that his was an apostolic call. We see Francis the mystic on Mt. La Verna where Christ wrote his passion with his wounds on the flesh of his beloved friend.

For anyone following Christ, nature will gradually take on a grander beauty, a richer meaning. God's original gift of creation will come to have a new significance, a greater value, making the soul sing with gratitude. Eventually we will perceive the inscape of towering mountains, barren deserts, conventional parks and rugged

terrain. We will become poor in spirit, because we will look, without wanting to possess, knowing that this wondrous creation is ours, as a child of God, and we will be filled with a spiritual joy.

Dynamic joy is one of the chief characteristics of Franciscan spirituality. The early Franciscans were the "larks of Umbria." Throughout the *Little Flowers of St. Francis* there runs a melodious joy. This was not the kind of hilarity experienced by those at a cocktail party who have had one too many. Yet, it is a kind of inebriation; they are drunk on the rich wine of God's love. To this sad, weary, bored world, to people who have everything but happiness, a lesson in the inebriation of the saints is needed.

Enjoyment without Ownership

These troubadours of God, who truly had "plenty of nothing" are a shining light to a miserably materialistic world. Not that everyone should drop everything and take to the road in the footsteps of Christ and St. Francis, but we should cultivate a certain attitude of soul.

To many, St. Francis is known as a nature lover, but his attitude goes deeper than that. He had an eye for and an appreciation of the poetry in life, without coveting possession. The world was his, he did not have to take it into his house. He could enjoy the beauty of the rose, the texture of the petals, the fragrant scent, the symmetry of form, without going to a nearby florist and buying a dozen. Perhaps that money could go to a poor man who had no food. The soaring of the lark, and its glorious song he delighted in, without going out to a pet shop and buying a canary in a cage. He didn't have to capture the beauty of the material creation in vases and cages, because he had captured Beauty within his own soul.

Francis beheld and read the poetry

in life not just on the written pages but in the book of God's creation, and this filled him with joy, because he loved its Author better than any of His creatures. We are often so foolish as to love the works more than the Creator. Perhaps we are like an artist's daughter who when asked whether she would rather have the painting or her father, would choose the painting.

The Spirit Enlivens

Some so-called realists have taken all the poetry out of life. All is absolute misery, they seem to achieve an earthly hell. That is because they have lost Goodness, Truth and Beauty; God who dwells in the soul in the state of grace. Some are definitely trying to show us that without the love of God and man the world will be a hell regardless of our materialistic progress. St. Francis knew how to use creatures without allowing them to enslave the human spirit. So often we are subject to things beneath our humanity, instead of their being subject to us. One of the most tragic examples of this is the man enslaved by alcoholic drink. We know that Jesus drank wine, and the pharisees took this as occasion for faultfinding. Yes, Christ was teaching us the proper use of the creature. There is nothing in creation that man cannot abuse; again of what God has made for the use of man there is nothing that could not be used to the honor and glory of God. God did not create evil, evil enters in our use of the creature.

Francis rediscovered Christ. He realized that through the Incarnation all creation was given a new sanctity through its contact with the Son of God. He was the mirror of the Lord whose poetic teaching is seen in the comparisons of lilies and sparrows, sowers of seed and a prodigal son.

(See page 351)

Items of Interest



How to Teach the Priestless Masses is an article in Vol. V, No. 3 of "Christ to the World" an international review of apostolic experiences. Fathers Thomas Verhoeven and Vincent T. Mallon describe the method used in Peru to instruct catechists who in turn instruct the people in the small villages, preparing them for Baptism, First Communion and Confirmation. This is essentially the same system used by our missionaries in China, and no doubt has a long tradition. In a supplementary note, Father Verhoeven writes: "If one were to look over this catechetical system and then pick up Fernand de Armas Medina's book *Christianizacion del Peru* (1532-1600) and read his chapter on the "catechetical system used by the early Spanish missionaries," it would be agreed upon that they are practically the same. The same method is being used to reintroduce Christianity that the Spanish missionaries used to introduce Christianity to the Indians. In fact, all the parishes that were taken over by Maryknoll in the "Altiplano" of Peru had a remnant of that old system in being. Once effort was directed towards recruiting volunteer catechists and a program of instruction and periodic meetings were started, success readily came.

"One of the dangers that the early Spanish missionaries feared in the use of Indian catechists was that doctrinal error would creep into their teaching. However, there is not much danger of that happening today, since we have a better check on the catechists and their teaching in the outlying districts, due to roads and pickup trucks, and the weekly or biweekly pilot meetings. . . ."

Times may change but a tried and proven method of instruction can hardly be beaten. And to forget one's past is become like an amnesiac—not knowing from whence he came or whither he is going.

Today the missionaries are using new methods—instruction by radio, for instance, but they still need the solid core of catechists to carry on the work and the grace and strength of the Christian life lived—the "good example" of laymen who let their light shine before men. Such is the plea now from the Vatican for an army of lay "papal volunteers" to go amongst the neopagan world and preach by the force of example. •

Mission Carmel Raised to a Basilica Mission San Carlos Borromeo, where Junipero Serra is buried, has been raised to the rank of a Minor Basilica. The decree reads in part: "This sacred building—located in the area called Carmel, within the confines of the diocese of Monterey-Fresno—was founded at the time that the Catholic religion was first introduced into that region in the 17th century. It has been rebuilt time after time, so that the divine fire, once enkindled, was constantly increased by new additions. The corner stone of this church, under consideration, was laid July 7, 1793.

"Junipero Serra of the Franciscan Order has been buried in a tomb in this same church. Because of his outstanding work for Christianity, he is called the Apostle of California, and he is ranked among the illustrious men who are held in high esteem in the United States." The document was dated February 5, 1960. •

Chaplain of Quemoy The September 1960 issue of "Jesuit Missions" carried a picture story of Father Joseph Bernard Druetto O. F. M., chaplain of Quemoy, mentioned in these columns previously. "Headlines are being made," ran the article. "and he is there, but the headlines do not mention him. He moves behind them, a quiet, genial missionary, and while the waves of history break around him he watches over his flock he has shepherded so long in the

Name of the Master.

"Father Joseph Bernard Druetto O.F.M., served on the China mainland for years. Back in 1951 he was imprisoned by the Chinese Communists as an American spy, with all the other customary charges of imperialism, etc. When he was released, gaunt and haggard, he quietly returned to his job of serving Christ.

"The mainland was closed to him so he took up his station on Quemoy, the cluster of islands which has now grown used to the blistering barrage of shells on the odd-numbered days of the month. There he serves as chaplain to the Catholics in the Army and as pastor to the people entrusted to his care." Pictures for the story were all U. S. Army Photos. •

St. Bernardine of Siena: Doctor: We have received word from reliable sources saying that St. Bernardine of Siena will be declared a Doctor of the Church sometime during the month of October. This would make four Franciscan Doctors of the Church, the others being St. Anthony of Padua, St. Bonaventure, St. Lawrence of Brindisi—the Capuchin Franciscan just declared a Doctor last year, and now St. Bernardine of Siena, Apostle of the Holy Name and declared patron saint of Public Relations men. Bernardine, born September 8, 1380, came from a family of knights, his father a governor of a small Italian state of Massa, under the hegemony of Siena. He became one of the famous preachers of the Christian Era and was compared by his contemporary Pope Pius II to the Apostle of the Gentiles, a second Paul, so astounding were the effects of Bernardine's preaching. Nor was he without trials: perils from within and from without. Falsely accused by supposedly pious persons, he was staunchly defended and ultimately vindicated by his good friend and confrere, St. John Capistran. Six years after Bernardine's death, Pope Nicholas V canonized him in 1450. His feast is celebrated throughout all the branches of the Order on May 20th. •

New T. O. Catechism: For years we have used the "Catechism of the Third Order" by Ferdinand Gruen O.F.M., published by Franciscan Herald Press. Though the Catechism was serviceable and was used to instruct thousands of tertiaries during the last 35 years, it will hardly do today. Franciscan Herald Press is therefore issuing a new Catechism based on the French of

Father Dominic de Saint-Denis O.F.M. Cap., translated by Gregory Van der Becken O.F.M. Cap., and edited for the English market by Marion A. Habig O.F.M. This new Catechism of the Third Order takes in the whole gamut of the T.O. Constitution and the complete Third Order life from an explanation of the Third Order, through admission and investiture, novitiate and profession, conversion of heart and deportment, guarding the interior and exterior senses, controlling the passions, service of God and service of neighbor, life in the fraternity, and a final chapter on indulgences, privileges and spirit of the Third Order. Catechism will sell for 65¢. •

Osservatore Romano of June 9, 1960, reporting an audience given by the Holy Father to the Conventual Friars Minor, June 7, on the occasion of their General Chapter, gave the following account:

His Holiness Pope John XXIII declared he was glad to assure the Friars of his cordial good wishes. He did this, he said, all the more readily, because, being a Franciscan Tertiary himself, he knew from personal experience how wonderful and excellent is the Rule of St. Francis; and he was aware of the influence exercised by this illustrious Saint upon the very life of the Church and for the welfare of souls—an influence so great that it almost becomes natural for every one of us to reflect in our own live his exalted virtues and his eminent achievements for the glory of God. •

SENIOR SERVICE

(From page 345)

Jesus. "We are made for God and our hearts will not rest until they rest in Him."

For those desiring, one, a booklet: "The Apostolic Army" will be mailed free of charge. This sets forth at some length the layman's opportunity of helping to spread the kingdom of God in the lay apostolate through the Third Order Secular of St. Francis. Address: Mr. George P. Cummings, 3rd Order Secular of St. Francis, St. William's Mexican Mission, P.O. Box 307, Round Rock, Texas. •

NSCAPE AND FRANCISCAN JOY

(Continued from page 348)

Simple, drab, dreary things of every day human life were glorified by contact with Christ. The tiniest detail of every day life can be sanctified by his redeeming love. This is poetry too, seeing life as a love affair with God, as Francis, who went about exclaiming "Love is not loved!" Christ painted reality but a reality full of love, poetry and hope; and Jesus lived in St. Francis. He used the saint's humanity to continue his mission to the world.

Christ wants our humanities, too. To be followers of St. Francis we must allow Jesus to live and act in us. In doing this we shall be filled with the wine of Christ's love or be soberly

drunk. Joy, which is the fruit of the Holy Spirit will be ours, and we will be able to appreciate the beauty and poetry in life without that restless, discontented desire for more possessions. In the frequent reception of Holy Communion we can pray, "Sanguis Christi, inebria me!" that soberly drunk with love and joy in Christ, filled with a new love of God and neighbor, giving of our possessions instead of constantly desiring to have more, we may be transformed in Christ as was our holy father, St. Francis, and one day come to share with him the everlasting inebriation of Heaven. •

On Banalities and Brotherhood

FEW CUES FOR comment on virtue have been taken from the proliferations of professional politicians. The banalities of the political speeches heard recently are the epitome of boredom; but banal though they be, still one virtue we admire is the ability of conflicting parties to "close ranks" for the good of the cause and to work for a common goal in spite of some bruised prides and deflated egos. If such is the case in the green wood, what about the dry? If political brotherhood can bury differences, why cannot members of the brotherhood of St. Francis? The firm cement of fraternity is often proven to be only a thin paste that cracks apart with a patsy tap to a person's pride or a brief bruise when one is suddenly jolted sideways from having things all one's own way. Serious rents in the garment of charity are begun by a little tear in the fabric of one's pride and egoism. After years of weaving the mantle of the model tertiary, we sometimes see tertiaries wantonly destroy their own work by a reckless peeve, an angry pout, a childish "mad."

In fraternity life we sometimes find that working towards common goals often means burying the hatchet of our own pride and willfulness. It is not always a pleasant thing to do. Neither is our Lord's injunction to "deny and disown" our selfishness. It is dismally disturbing to see skin-deep virtue where we had thought there was the muscle of solid supernatural motivation. The banality of political brotherhood can be a boon for our own reflections. •



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CALENDAR OF PLENARY
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NOVEMBER

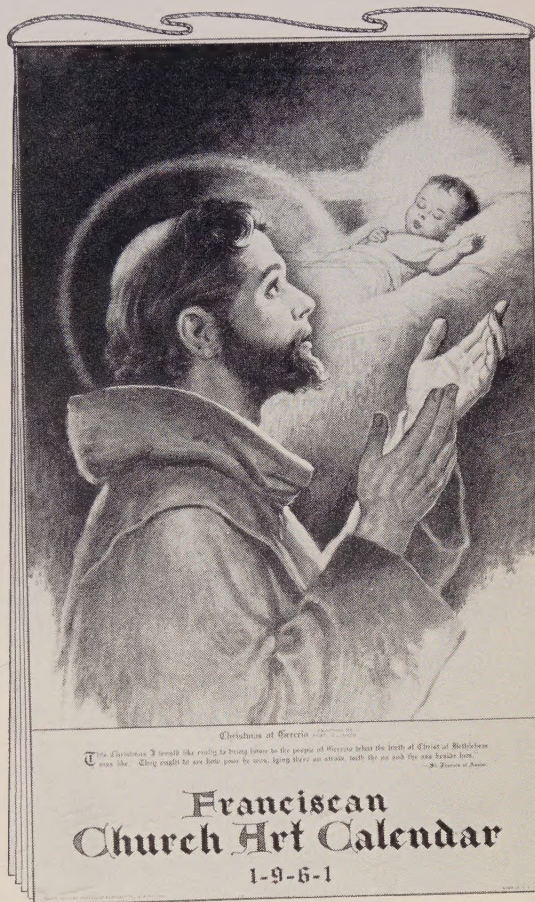
All Saints, G.A.
All Souls of the Order, Conv. (Cap.
Oct. 5, Fran. Dec. 1, T.O.R. Dec. 2).
St. Didacus of Alcalá C. 1 Or.
St. Josaphat B.M.
St. Agnes of Assisi V. 2 Or.
St. Elizabeth of Hungary, Wd. 3 Or.
Patron—G.A. and P.I.
Presentation of B.V.M., G.A.
Bl. Catherine of Alexandria V.M.,
G.A.
St. Leonard of Port Maurice C. 1 Or.
Bl. Delphine V. 3 Or., Conv. (Fran.
Sept. 26, Capt. and T.O.R. Dec. 9)
St. James of the March C. 1 Or.
All Saints of the Order. Also P.I. for
Renewal of profession.—One day of
the Novena in honor of the Immacu-
late Conception P.I.

Obituaries

Gordiana Schiffer (Joliet), Sr. Cor-
Greve (Oldenburg), Sr. Ementrude
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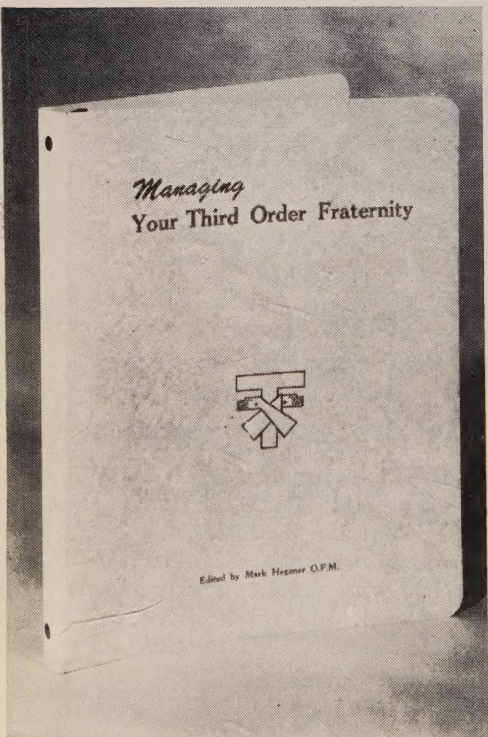
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